

THE ATTITUDES OF NEGRO AMERICAN STUDENTS
AT ATLANTA UNIVERSITY CENTER
TOWARD AFRICANS

A THESIS
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BY
SAMUEL NDAWULA KAJUMBA

DEPARTMENT OF SOCIOLOGY

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CHAPTER I

INTRODUCTION

This is a study of the attitudes of Negro American college students at Atlanta University Center toward Africans. In this study attitudes are considered very important points - of departure. Throughout this study, therefore, the students' attitudes are treated, first, as an end in the sense that we attempt to understand them. Second, attitudes are treated as means for ascertaining and explaining behaviors.

The study began in the summer of 1965. In the fall of 1966 data was collected from 93 students, men and women, who were randomly selected from the six institutions in the Center. In the spring of 1966, the study was completed.

Studying attitudes as sociological units of investigation to gain deeper insight into human behavior is not a new idea. People¹ like John Dewey, Eppsworth Faris, W. I. Thomas and Florian Znaniecki, and L. L. Thurstone, to mention but a few, are among the pioneers who have explored the impact of attitudes in human behavior in the early nineteen century. Since then, several social psychologists have recognized the concept of "attitude" as one of the most important concepts in social sciences, and the scientific treatment of attitudes has been developing.

Conceptual Orientation.--The concept, attitude, as applied in this study means potential behavior. A clarification of this implication of

¹L. L. Bernard, "Attitude," Encyclopedia of the Social Sciences, ed. Edwin R. A. Seligman, Vol. II (1930), pp. 305-307.

attitude may be approached through an examination of the definitions of Chapin, Dewey, Thomas, and Murphy. F. Stuart Chapin describes attitudes as "a small concrete unit of investigation; a unit of individual behavior structure in terms of means and end relationship."¹ John Dewey, interprets attitude as a "small special case of predisposition, the disposition waiting as it were to spring through an open door."² To W. I. Thomas, attitude "is the individual counterpart of social value... a psychological process treated as primarily manifested in its reference to social world and taken first of all in connection with some social value."³ Murphy and Murphy say that, "an attitude is 'a tendency to' or 'verbal substitute for' overt behavior. Attitudes are verbalized tendencies or verbalizable tendencies, dispositions, and adjustments toward certain acts."⁴ These interpretations clearly imply the researcher's conception of attitude in this study.

The term "African" in this study means a native-born citizen of any African country, culturally influenced by African traditions and customs.

Underlying this study is a general assumption that attitudes reflect the rules and evaluations of one's behavior. We, therefore, assume that, by knowing the nature of attitudes of Negro American students toward

¹Don Martindale, The Nature and Types of Sociological Theory (New York: King's Crown Press, 1946), p. 335.

²John Dewey, Human Nature and Conduct (New York: Henry Holt and Company, 1922), p. 41.

³W. I. Thomas and Florian Znaniecki, The Polish Peasant In Europe and America (New York: Dover Publications, 1958), p. 22.

⁴Gardner Murphy and Lois B. Murphy, Experimental Social Psychology (New York: Harper and Publishers, 1931), p. 615.

Africans, we can also explain their behaviors toward Africans.

There are many ways of developing or acquiring attitudes. In this study emphasis is mostly put on "association" in accordance with the supposition that association of Negro Americans with Africans will favorably change their attitudes. Of course many other factors in attitude formulation are given due consideration. Thomas argued that:

If members of a certain group react in identical way to certain values, it is because they have been socially trained to react that way; because of tradition, rules of behavior predominant in a given group impose upon every member certain ways of defining and solving practical situations he meets in life.¹

Problem.--We are concerned with examinations of two problems:

- (a) What are the attitudes of Negro American college students toward Africans?
- (b) How do Negro American college students differ among themselves in terms of their attitudes toward Africans?

Hypotheses.--In the light of several ideas in the literature on the problems, quite a few hypotheses are possible. As guidelines for this study, three general assumptions were made.

- (1) In general, Negro American college students at Atlanta University Center have more favorable than unfavorable attitudes toward Africans.
- (2) A significant percentage of the sample will exhibit more negative than positive attitudes.
- (3) A significant percentage of the sample will hold ambivalent or indecisive attitudes or will be unable to express attitudes that are either favorable or unfavorable.

¹Thomas and Znaniecki, op. cit., p. 40.

Several reasons may be given to support the above listed assumptions. First, it is known¹ that Negro Americans and Africans once shared common biological and cultural ancestry. Even today, it is believed that Negro Americans in some parts of the United States still retain much African cultural traits. Rupert Emerson and Martin Kilson wrote:

Yet not everything African was destroyed among the slaves. An array of persistent Africanism has been discovered among Negro communities in the rural South --- and in the urban South and the urban North, where the Negro's acculturation to American standard was greatest, the Negro subculture maintained a subterranean and private world of rituals, symbols, and motifs, where a bit of Africa persisted through time. Just Afro-American though but not quite African.²

The forefathers of many Negro Americans had their origin in Africa. To the extent that they recognize this common ancestry we may expect most Negro Americans to have more favorable attitudes than unfavorable attitudes toward Africans.

Second, the Negro American students at Atlanta University Center are expected to show favorable attitudes toward Africans as a result of their social contacts with Africans in the Center. At the time this study was made there were forty African students enrolled in the various institutions in the Center. In addition, occasional activities, which draw several Africans from many areas overseas, take place in the Center. Examples of such activities are the African students' conventions, Peace Corps Programs, and social gatherings which bring Negro Americans and

¹Henry W. Bragdon and Samuel P. McCutchen, History of A Free People (New York: The Macmillan Company, 1954), p. 17.

²Rupert Emerson and Martin Kilson, "The American Dilemma in A Changing World: The Rise of Africa and the Negro American," Daedalus, Journal of The American Academy of Arts and Sciences, Fall, 1965, Vol. XCIV, p. 1067.

Africans together, and provide environment in which social interaction fosters friendly attitudes among the members of both groups.

A third explanation attempts to account for that percentage of Negro American students who will exhibit negative attitudes. It is supposed that those who have not had realistic information about Africans, or who have not had several contacts, with Africans, or who hold engrained negative stereotypic notions about Africans will hold attitudes which are more unfavorable than favorable toward Africans.

Methodology.--This study was done at Atlanta University Center in Atlanta, Georgia. Atlanta University System consists of six institutions having a predominantly Negro enrollment. They are Atlanta University, Spelman College, Clark College, Morehouse College, Morris Brown College, and the Interdenominational Theological Center. Three criteria were used in selecting the respondents: (1) the respondent had to be a student enrolled in one of the above named institutions, (2) residing on any of the campuses, and (3) had to be a Negro American. From the offices of Registrars of each school, official rosters were obtained. There were 1961 students who met the requirement and of these 287 names were randomly selected (taking every seventh) for the study sample. Chapter Two discusses the general characteristics of the study sample in detail.

The research methodology used in this study required the administration of a questionnaire.¹ The questionnaires along with envelopes for their return were dispatched to the students through the individual campus post offices and were received in the way the students normally receive their mail. On every campus, boxes were placed in locations

¹See Appendix, p. 60

such as the Dean's offices and the Personnel Offices for the return of the questionnaires. The graduate students were asked to return the questionnaires through the Atlanta University Post Office.

Scaling Technique.--The scaling technique for measuring the attitudes in this study is very similar to the one known as "Likert-type scale."¹ The following example demonstrates the kind of questions asked and the scaling method. Students were asked to respond to the items (or

I find it easy to form friendship with Africans.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

statements) in the questionnaire which were similar to the above example, by circling only one of the numbers below the scale-points. These numbers indicate the attitudinal directionality and the scale-points, represented by the number determine the degrees of attitudes. In other words, the numbers 1, 2, 3, 4, and 5, respectively and consistently mean strongly favorable, favorable, undecided, unfavorable, and strongly unfavorable.

In general the questionnaire was designed in three parts. Part I, was concerned with personal data; Part II, sought information about the respondents' familiarity with Africans, and Part III contained the scaling technique and the items (or statements) about which the respondents expressed opinions. The items varied according to their frames of reference and they were analyzed accordingly. Since the respondents' opinions throughout the questionnaires were represented by numbers, 1 through 5, it was possible to group similar numbers together. By this method we

¹Claire Selltitz, Marie Johoda, Morton Deutsch, et. al., Research Methods In Social Relations (New York: Holt, Rinehart and Winston, 1963), pp. 366-369.

derived the general attitudes¹ of the entire study population. The term "general attitude" here disregards specific attitudes on given issues. An attempt was made to examine the variations of the general attitudes in terms of the "amount of social contact the respondents had had with Africans, schools, scholastic classification of the respondents, the respondents' parents' occupational levels, and in terms of sex. The students reported conceptions of Africans were classified in three categories and the general attitudes were comparatively analyzed on this basis.

In the fourth chapter items were placed in categories according to their frames of reference. Scores on same levels of attitudes were summed and expressed in terms of percentages.

Review of Literature.--There is no known study, previously executed in scientific fashion, primarily concerned with the ascertainment and explanation of the attitudes of Negro American college students toward Africans, available in published literature. There are two studies which are concerned with the attitudes of Negro Americans, in general, toward Africans, and they can be readily reviewed here.

One, concerning changing attitudes of Negro Americans toward Africa, was made by C. A. Chick, Sr., in 1962.² This study was based on secondary sources of information. Chick's generalizations and conclusions are questionable because they were based on the opinions of those who had

¹General Attitudes, p. 28.

²C. A. Chick, Sr., "The American Negroes' Changing Attitudes Toward Africa," Journal of Negro Education, Vol. XXXI, (Fall, 1962), pp. 531-535.

consented to write them down. His conclusion was that in the early days of their life in the United States, Negro Americans had favorable attitudes toward Africa. He wrote:

But as time passed we made radical changes in our attitudes toward our sisters and brothers in Africa. Our attitudes toward Africa became one of indifference, unfavorable, ashamed of and even in many cases condescending and hostile.¹

He points out as evidences the appearance of the word, "Africa" in Negro organizations such as "African Methodist Episcopal Church," "The Richmond African Baptist Missionary Society," and so on. According to Chick, the Negro Americans' attitudes toward Africans continue to be favorable.

Another study was made by Harold R. Isaacs.² He examined American perceptions of Africa and Africans perceptions of Negro Americans. The objectives of his study were to identify and describe these mutual images, to trace their history, to examine the attitudes and behaviors the produce, and to see how they change under the stress of new events and new pressures. His hope was to stimulate better self-knowledge on the part of individuals concerned with American - African relations.

That part of Isaacs' study which is of most importance to us concerns the Negro Americans' perceptions of Africans. Among Isaacs' interviewers, 85 were men and 22 were women, of whom 27 had visited Africa for various purposes. Isaacs himself had been to West Africa where he interviewed several Negro Americans and Africans. Some of them were Negro Americans who had settled in Africa. In general Isaacs interviewed

¹ Ibid., p. 531.

² Harold R. Isaacs, The New World of Negro Americans (New York: The John Day Company, 1963), p. 2.

people of more privileged classes. He wrote:

There is a deep pool of mutual ignorance and miscomprehension between Africans and American Negroes, and it easily stirred up. Some of the stirrings come from a long way down. Until the day before yesterday, American Negroes generally considered themselves superior to Africans. ...they rejected the thought of their kinship with Africans, wanted no association with them, even used the word "Africa" as expletive to suggest wild and barbarous or ignorant or wicked ways. The sources of this feeling lay in the great obscure tangle of the Negro's struggle for acceptance in America, his lack of footing in any non-American past, his racial mixture, his efforts to escape the lowliness universally associated in the dominant white world with blackness, Negroidness - with, in short, being African. Thus Negroes usually saw Africans only as benighted and backward creatures who had never been able to come out of the jungle.¹

Isaacs visualizes eventual physical and cultural fusion between Black Americans and White Americans. But he says that Negroes have been so absorbed and involved in American culture that they have become entirely different "from Africans and from any other people of whole or partial African ancestry. The social relations between Africans and Negro Americans, to Isaacs, seem artificial. He says that the emerging nations of Africa have peculiarly played an important role in transforming the new Negro Americans' attitudes, and emotions, in the direction of seeking new perceptions of themselves and their relations to their society and the world. Many Negro Americans engage in redefining their deeply-embedded notions about Africa and their kinship to Africa and its people. The reaffirmation of the values of Negro African cultures accounts for some of the sources of identification of Negro Americans with Africans.

Isaacs said that Negro American pilgrims in Africa often find themselves humiliated, perhaps more so than in the United States.² His study

¹Ibid., pp. 311-312.

²Harold R. Isaacs, "Back to Africa," The New Yorker, Vol. XXXVII (May 13, 1961), pp. 105-106.

incredibly rejects several rather traditional notions about the relationship between Negro Americans and Africans.

In 1958, Dr. Rayford W. Logan, professor of history at Howard University, asked his students in a history to express what they felt about Africa. He wrote:

Many of these students had heard the usual stereotypes: Africa was "The Dark Continent," "The Mysterious Continent;" it was "hot;" it had had no civilization of its own; it was inhabited by cannibals, heathens and ferocious animals living in impenetrable jungles. Some others observations were more interesting. One student saw no special reason for being interested in Africa - She had taken a course in African history because she planned to be a teacher. Others expressed varying degrees of interest and had found similar attitudes on the part of many other American Negroes. One concluded that "the American Negro is forgetting his African heritage."¹

Although Logan's forty students may not be considered fair representation of any particular segment of Negro American population or community, there are no reasons to believe that his findings are in accord with prevailing ideas on the subject.

During the political turmoil in the Congo in 1963, Negro Americans picketed the United Nations, demanding its intervention in the Congo. This action influenced the Newsweek Magazine to survey the national feelings of Negro Americans about Africans. Having interviewed some of the prominent Negroes in the country, the reporter found that, although interested in African affairs, "very few Negro Americans regarded Africa as homeland in the sense the Zionist Jews think of Isreal."²

¹ Rayford W. Logan, "The American Negroes' View of Africa," Africa Seen by American Negro, ed. by John A. Davis, New York: American Society of African Culture, 1958, pp. 226-227.

² "U. S. Negro: The New Pride," Newsweek, Vol. LVII (March 6, 1961), pp. 31-32.

The four citations seem to exhaust the literature with the studies and surveys of the opinions on either the attitudes of Negro Americans toward Africans or their social relations with Africans. Gordon D. Morgan and Harold R. Isaacs have referred to the shortage of scientific studies examining the subject.

There are two studies which are not primarily concerned with social relations of Negro Americans and Africans, but have implications for understanding the social relations between the two groups concerned.

A study exploring the problems academic adjustment of Nigerian students in the United States was undertaken by Gordon D. Morgan.¹ He was concerned with problems which deter Nigerian students from normal adjustments and academic performance. His study population - consisted entirely of Nigerians. It is, therefore, needless to mention that his study and the present study are basically different. Nevertheless, Morgan pointed out that: "It is problematic that the Nigerians saw themselves as being better prepared as a group than Orientals, Latin Americans, and American Negroes."²

Another study, which is also worthy mentioning, is by Joseph Veroff.³ Like Morgan, Veroff was not primarily concerned with social relations of Negro Americans with Africans. One of his findings, however, may be of

¹Gordon D. Morgan, "Exploratory Study of Problems of Academic Adjustments of Nigerian Students In America," Journal of Negro Education, Vol. XXXII (1963), 208-226.

²Ibid., 224.

³Joseph Veroff, "African Students in The United States," Journal of Social Issues, Vol. LXX (July, 1963), pp. 48-60.

interest to us. He wrote that: "The study did raise a controversial issue for it pointed out that many African students reported strain in their relations with American Negroes."¹

The two studies just cited are important in the sense that they show the need for academic exploration of the social relationships, not only among students but also among all Negro Americans and Africans. The lack of studies on the subject may be due to the fact that there are very few Africans in the United States who stir up interest. This argument, however, is not quite valid because there are studies² which have sought knowledge of the African students toward Americans and also of the impact of American life to African students in the United States. In 1965, there were 82,000 foreign students in the United States of which 6,800 or 8 per cent were Africans. In 1963, African students in the United States were 7.7 per cent of the total number of the foreign students in the country. The number of African students coming to the United States for further studies is gradually increasing every year.³ We know more, however, about the social relations of Americans to other ethnic groups than to Africans.

We may now turn to some personal opinions expressed on the subject of our study. These opinions are available in books, magazines, and newspapers. They do not represent opinions of the entire Negro American

¹Ibid., p. 57.

²Institute of International Education, Survey of The African Students: His Achievements and His Problems, ed. by James M. Davis, Russell G. Hanson, and Duane R. Burner (New York: Institute of International Education, 1961), p. 2.

³Institute of International Education, Open Door 1965 Report On International Exchange (New York: Institute of International Education, 1965), p. 4.

population but only those of a segment sufficiently concerned to express their views.

Dr. E. Franklin Frazier, one of those most critical of the social life of the Negroes in America, wrote:

While pretending to be proud of being a Negro, while they ridicule Negroid physical characteristics, they talk condescendingly of Africans and African culture----. They are insulted if they are identified with Africans---- laugh at the idea of wearing an African costume.¹

Frazier's views have been considered extreme by many, but particularly by John A. Davis. Davis disagreed with Frazier, noting that Negro Americans have much to contribute to Africa's development and progress. Frazier was of the opposite views. With respect to attitudes of Negro Americans toward Africans, Frazier maintained that their attitudes were generally unfavorable.

St. Clair Drake also seems to imply that the attitudes of many Negro Americans toward Africans are unfavorable. He wrote:

Africans and Afro-American intellectuals sometimes unconsciously forget, and always find it painful to consciously accept, the disconcerting fact that many African societies and the culture they embody are often viewed with contempt, and sometimes with fascinated horror, by the people of the Western World, including the black masses of the United States.²

Another personal opinion comes from Era B. Thompson, who comments that:

I was proud only of my red and white blood, ashamed of the

¹E. Franklin Frazier, Black Bourgeoisie (New York: Free Press, 1962), p. 179.

²St. Clair Drake, "An Approach to The Evaluation of African Societies," African Seen By American Negro, ed. John A. Davis (New York: The American Society of African Culture, 1958), p. 13.

black, for I grow up believing that black was bad, dirty, poor, and wrong. Black was African. I did not to be an African.--¹

I am proud of African blood in my veins and proud of my African heritage, for I have seen evidences of that ancient African civilization in the excavations of life----- Africans are my brother, for we are of one race, but Africa, the land of my fathers, is not my home.²

Thompson expressed her opinions when she returned from a visit to Africa. Her style is emotional, stereotypic and confessional, regardless her personal experiences in Africa.

There is an obverse kind of outlook, which has been expressed by G. M. Ebanks, a professor in Morehouse College. Ebanks, concerned not with the Negro Americans' attitudes toward Africans but rather the Africans' attitudes toward Americans, especially at the student level, has declared that:

The arrogance, the pedantry, and the behavior of Africans--- toward the American Negroes is unwarranted. They resent the American Negro simply because he is a member of an exploited group. They also claim - among other things - that the Negro American has not been militant and aggressive enough in his struggle for social equality. Their sense of superiority, despicable attitude and verbal insults toward American Negro are not infrequent occurrence.³

If Ebanks' observation has any validity, it is reasonable to infer that Negro American students at Atlanta University Center will have many unfavorable attitudes toward Africans. In any case, the extent to which this opinion is supported by this study awaits to be seen.

A desire to improve the social relationships between Africans and

¹Era B. Thompson, Africa Land of My Father (Garden City, New York: Doubleday and Company, Inc., 1954), p. 2.

²Ibid., p. 389.

³G. M. Ebanks, "The Fallacy of Colored Solidarity," The Atlanta Inquirer, Vol. V, No. 31 (July 31, 1965), p. 9.

Negro Americans originates from the realization that they can be improved. Organizations whose objectives are designed to promote better social relations are already in operation. One of these organizations is the American Society of African Culture. Its President, John A. Davis, put the objectives of this organization this way:

AMSAC'S purpose has been to educate Americans about the great contributions Africans and the peoples of African descent have made to the world... Its purpose has also been to bring to the American Negro, in particular, an understanding of the continuing value of the gifts and pride in our origins, so that we may join other Americans who feel secure in the traditions of their contributions to America.¹

¹ John A. Davis, "An Editorial Statement," African Forum, Vol. I (July, 1965), p. 3.

CHAPTER II

THE NATURE OF THE SAMPLE

In Chapter I we discussed the objectives, the methods, the conceptual orientations, and some of the hypotheses of this study. We also reviewed the existing ideas on the subject in the literature.

In this Chapter, we intend to analyze the sample used in this study to determine the general characteristics of the study population.

Sample Composition.--As previously indicated, questionnaires were sent to 287 students of whom 151 were males and 136 females. One hundred questionnaires were returned, and, of these seven were incomplete and useless. In final analysis, the total sample population came to be 93. Table 1 shows the distribution of the respondents by scholastic classification and by sex. As Table 1 indicates, and as this Chapter will demonstrate, the sample seems to possess several characteristics which qualify it as a fairly adequate representation of the universe.

Since the students were randomly selected from all the six institutions in the Center, the larger number, 74 or 70.4 per cent of the respondents were undergraduates, and 19 or 29.6 per cent were graduates. Graduate students were enrolled in Atlanta University and the Interdenominational Theological Center, while the undergraduates came from the remaining institutions.

The ages of the respondents ranged from 16 to 44, but 83 or 89.5 per cent of the sample were between the ages of 15 and 24. This reflects a greater proportion of the younger undergraduates than the older graduates in the Center. The largest and the youngest group of the total

TABLE 1

SCHOLASTIC CLASSIFICATION OF THE RESPONDENTS BY SEX

Classification	Males	Females	Totals
Freshmen	8	21	29
Sophomores	8	12	20
Juniors	6	5	11
Seniors	7	6	13
Graduates	10	9	19
Unclassified	1	0	1
Totals	40	53	93

TABLE 2

AGE DISTRIBUTION OF THE RESPONDENTS BY
SCHOOL LEVELS AND SEX

Age Intervals	Graduates		Undergraduates		Totals
	Males	Females	Males	Females	
15 19			3	32	35
20 24	2	8	11	27	48
25 29	3	1			4
30 34	2				2
35 39	1				1
40 44	2				2
Totals	10	9	14	59	92

One of the respondents did not indicate his age.

TABLE 3

REGION OF RESIDENCE OF THE RESPONDENTS BY SEX

Region	Males	Females	Totals
Northern States	10	5	15
Southern States	30	48	78
Totals	40	53	93

study population was freshmen, 29 or about 30 per cent. Table 1 shows also that 40 of the respondents were males and 53 were females. Table 2 illustrates the age distribution of the respondents.

When the respondents were analyzed in terms of their residence in various regions of the United States it was found that 78 students were from Southern states and 15 were from Northern states. Most of those from the Southern states were from Georgia, Alabama, Mississippi and Florida. Some, however, were from many other various southern states. From the Northern states, students reported Chicago, New York State, Michigan, Maine, etc.

The students were asked to indicate their church affiliation. Forty identified themselves as Baptists, 19 as Methodists, 11 as Roman Catholics, 4 as Congregationalists, 4 as Presbyterians. There were 8 other students each of whom reported a different affiliation.

The respondents were also asked to provide information on their areas of academic concentration. Since 31.1 per cent were freshmen, we may assume that this group had not yet made a definite decision. Nevertheless, all students stated their intended or actual majors. Table 4 shows how the students were distributed on basis of schools or departments

TABLE 4

RESPONDENTS ACCORDING TO SCHOOLS (OR DEPART-
MENTS) OF THEIR MAJORS

Major Study	Number of Students
Business Administration	6
Education	12
Humanity	16
Natural Sciences	20
Religion	5
Social Sciences	23
Social Work	9
Unspecified	2
Totals	93

of their major areas of study.

With respect to determination of socio-economic status of the respondents most precaution was taken. To avoid the possible dangers which might arise when incomes are over-reported or under-reported, respondents were asked to briefly explain their parents' principal occupations. These occupations were classified and ranked in three categories: high, middle, and low. These categories do not indicate socio-economic status of the respondents because that requires more information to determine. Table 5 shows how students were distributed on the basis of their parents' principal occupational levels.

Table 5 shows that only 9 or 8.6 per cent of the students reported their parents' occupations as managerial, professional, and semiprofessional.

TABLE 5

RESPONDENTS ACCORDING TO PARENTS' OCCUPATIONAL LEVELS

Occupational Level of Parent	Number of Respondents
High level Managerial, professional, Semiprofessional jobs	9
Middle level Clerical, sales, and other types of skilled jobs	19
Low level Unskilled and service job	49
Totals	93

Nineteen or 21.6 per cent of the students reported that their parents' occupations were clerical, sales, and other kindred (in income, and prestige) jobs. A majority of the students 49 or 52.6 per cent, reported their parents to be employed in low social service and unskilled type of jobs. Quite a few students reported that one or more of their parents were deceased. About 14 or 15 per cent reported one or more parents deceased and 4 students reported one or more parents disabled.

The Students' Familiarity With Africans.--The extent of the students' familiarity and acquaintance, or lack of such, with Africans is assumed to have significance for the students' attitudes toward Africans. Familiarity and acquaintance may develop in many ways. Among these are social intercourse, reading about or listening to people through various mass media, watching motion pictures of or about Africans, and so on. Some people may have the opportunity to do these things but may not. The reasons for this are many. In some cases determinants are individual;

in other cases cultural values and situations may sometimes be the determinants. Krech,¹ Crutchfield and Ballachey point out that people form attitudes by their processes of want satisfaction, by the information to which they are exposed, and through the groups to which they affiliate (association).

Attitudes Toward Africans.--Part Two of the questionnaire was designed to explore the possible avenues by which the respondents acquired their attitudes toward Africans. The students were asked to answer "yes" or "no" to the following items:

Have you ever had an African as your companion in the following activities?

1. Informal group discussions
2. Sight-seeing trips
3. Church attendance
4. Movie attendance
5. Shopping together
6. As a guest at your house
7. Never associates with any African

The responses were analysed in terms of school levels, sex, and scholastic classification. Table 6 shows this distribution.

From Table 6 we see that 74 of the respondents reported having some social contact with Africans on different occasions, but the remainder had never had any social contact with Africans. It is interesting to note that 15 respondents had received Africans as house guests, yet only

¹ David Krech, Richard S. Crutchfield, and Egerton L. Ballachey, Individual In Society (New York: McGraw-Hill Book Company, Inc., 1962), pp. 180-213.

TABLE 6

RESPONDENTS' SOCIAL CONTACT WITH AFRICANS
IN TERMS OF SEX AND SCHOOL LEVELS

Occasion Of Contact	Undergraduate		Graduate		Total
	Males	Females	Males	Females	
Informal group discussion	21	28	7	9	65
Sight-seeing trips	6	10	2	4	22
Church attendance	5	10	2	4	21
Movie attendance	3	7	1	3	14
Shopping together	2	7	4	3	16
As a guest at my house	5	6	2	2	15
Never associated with any African	8	10	1	0	19
Totals	50	78	19	25	93

14 had attended movies together with Africans.

Table 7 shows us the frequency of social contact with Africans the students reported and clarifies Table 6.

Table 7 indicates that freshmen and sophomores, and to a certain extent juniors reported less social contact with Africans when compared with the seniors and graduates. Only one graduate male reported having had no social contact with Africans. In other words, all the seniors and all the graduates, with exception of one male, were familiar with Africans in various degrees.

Two inferences are possible basing on Table 7. First, there are

TABLE 7

FREQUENCY OF THE RESPONDENTS' SOCIAL CONTACTS WITH
AFRICANS IN TERMS OF SEX AND SCHOLASTIC
CLASSIFICATION

Frequency of Con- tact with Africans	Sex	Number of Respondents in Scholastic Class					Totals
		Fresh- men	Sopho- more	Jun- iors	Sen- iors	Grad- uates	
6 or more occasions	Male				3		3
	Female		1		1	1	3
On 5 occasions	Male					1	1
	Female					1	1
On 4 occasions	Male		1			1	2
	Female			1	2	1	4
On 3 occasions	Male	1		1	1		3
	Female			1	2	1	4
On 2 occasions	Male	2	4		2	2	10
	Female	5	4			2	11
On 1 occasion	Male	2	2	3	2	5	14
	Female	8	5	1	1	3	18
No contact	Male	5	1	2		1	9
	Female	5	4	1			10
Totals		26	22	10	14	19	93

no significant differences in the extent of social contact of Negro American students with Africans when analyzed in terms of sex. Secondly, the frequency of social contact and the variance of contact increase as one advances in scholastic classification.

Direct social contact is not the only process whereby the respondents might have become familiar with Africans. They were asked to check two items which indicated the sources of information about Africa which they used most frequently. The sources of information from which the

TABLE 8

BEST SOURCES OF INFORMATION ABOUT AFRICA,
RANKED BY THE RESPONDENTS

Sources of Information	Number of Users
Books	45
Television	35
Newspapers	30
Teachers	28
Peace Corps Returnees	18
Missionaries	8
Movies	8
Radio	6
Parents	3
Did not Indicate	3
Total	93

respondents were asked to choose were books, television, newspapers, teachers, Peace Corps returnees, missionaries, movies, radio, and parents. The responses are shown in Table 8.

We cannot judge which of the above sources of information is most influential on attitudes unless we are familiar with the method used in collecting and communicating that information. Communication devices are cultural determinants, and they are valued or devalued by people who use them. Three sources of information seem to be generally indited for conveying unreliable information about Africa in the past. These sources of information are movies, missionaries, and television. They are

TABLE 9

FREQUENCY OF DISCUSSIONS ABOUT AFRICA BY THE RESPONDENTS
IN THEIR HOMES, IN TERMS OF SEX AND
SCHOLASTIC CLASSIFICATION

Frequency of Discussions	Sex	Fresh-men	Sophomore	Juniors	Seniors	Graduates	Totals
Frequently	Male						
	Female				1	1	2
Occasionally	Male	1	4	3	2	4	14
	Female	9	7		4	1	21
Seldom	Male	3	3	2	1	2	11
	Female	5	1	4		3	13
Never	Male	6	2	1	4	4	17
	Female	6	3	1	1	4	15
Totals		30	20	11	13	19	93

alleged to have often exaggerated and misinformed the public about Africa. This accusation is based on the idea that these three sources of information were the most widely used. Table 8 shows that the most popular sources of information on Africa today are books, television, newspapers, and teachers. The sources least used for information on Africa are parents, radio, movies, and missionaries.

Seeking further information about Negro Americans' familiarity with Africans, the respondents were asked to report the extent of their discussions about Africa at their homes. The respondents were asked to check the item which indicated the frequency of discussions about Africa in his home.

At your home, do you have discussions on Africa? (1) frequently (2) occasionally, (3) seldom, or (4) never. The responses to the question were analyzed in terms of sex and scholastic classification. Table

9 shows the distribution of the responses.

Table 9 seems to indicate a slight tendency of females to report more discussions about Africa at home than did males. In general, however, the respondents bearly reported frequent discussions about Africa. Only 17 males and 15 females reported that they "never" have discussions about Africa. This absence of conversations on Africa at home is in accord with the finding of this study that parents play insignificant roles in passing information about Africa to their children.

CHAPTER III

GENERAL ATTITUDES

What are the general attitudes of Negro American college students toward Africans? This question introduces the central theme of this chapter. As indicated in the first chapter, the prediction was that Negro American students have, in general, favorable attitudes toward Africans. It was also assumed that the study population would show a significant amount of unfriendly attitudes. This hypothesis is confirmed by the results which indicate the general attitudes to be 10.6 per cent very favorable, 38.4 per cent favorable, 24.3 per cent undecided, 20.7 per cent unfavorable and 5.8 per cent very unfavorable.

In this chapter there is not concern with detailed examination of each item in the questionnaire, but rather the emphasis is placed on the general nature of the attitudes. The task, therefore, is to discover which groups of respondents have what types of attitudes. Factors such as "social contact," "schools," "scholastic classification," "Parents' occupational statuses," and "sex" will be used as bases for investigation.

The only question treated in detail in this chapter is that concerning the Negro American students' conception of Africa and Africans.

Negro American Students Conception of Africans.--"When the words 'Africa' and 'Africans' are mentioned, in most instances, what comes to your mind, first?" This question was open ended and the respondents were asked to freely express what comes to their minds immediately they hear these two words.

The responses were classified in three ways. First, as "realistic" which means relatively less generalized and likely to have been derived from personal experience. Second, "negative stereotypic" which means relatively high generalized and negatively biased responses. And third, "positive stereotypic" which means relatively high generalized and simply negatively biased views. The reader may find that some responses are highly stereotypic. The researcher assumes that stereotypic responses to a question are indicative of stereotypic thinking on the part of the respondent about a particular issue. The use of such responses is that they serve (just like the non stereotype replies) as convenient shorthand guides to understanding the actual behavior of one group toward another group. Another theoretical assumption, which we may keep in mind as we consider the responses, and perhaps throughout the study, is that the manner in which a person reacts to a given stimulus is dependent, not only upon the character of the stimulus which is presented by that situation, but also upon the character of the attitude which prevails in him at that time.

The following responses were classified as "realistic:"

- Various cultural backgrounds of Africans.
- African natives as possible origin of some one's family.
- Negroes from Africa who are not quite like us.
- Struggle for independence and freedom.
- A continent dominated by Africans.
- Oppression, nationalism, and colonialism.
- One of native African descent.
- A changing way of life to meet the future.
- People of diversified culture.
- Africa during slavery.
- A group of dancers on a drum rhythms.
- Their culture, particularly their dancing.
- Dark skinned people from another continent.
- African culture.
- A race of people of dark completion.
- People who are striving for better ways of life.

Foreign country with people of different customs.
 Brave new world striving for independence.
 Negro people who speak another language.
 Inhabitants of a far off country.
 Similarities between Negro Americans and Africans.
 Negro Americans.
 Rhodesia.
 Tanzania.
 Nigeria.

The following responses were classified as "positive stereotypic:"

Africa is our homeland.
 Negro American's lost heritage.
 A race which American Negro derived from.
 A country and the people I should know more about.
 Unique cultural environment and great natural resources.
 Prosperous continent.
 The richness of Africa.
 The beautiful cities and natural resources.
 My fiance.
 Students I meet at school.
 My roommate at school.
 Names of African students I know and Africa's future.
 A good friend of mine.
 Timbukutu.
 Friends.
 Natives and sometimes very intelligent persons.
 People in native costumes.
 Drums.¹
 Underdeveloped country and sometimes intelligent and serious
 African students.
 One of native African descent.

The following responses were classified as "negative stereotypic:"

Things of primitive nature and people of dark complexion.
 Primitive ignorant Negroes.
 Dark continent and barbarious persons.
 Black uncivilized persons.
 Jungle life.
 A tribe of people similar to Indians.
 Dark skinned people with nappy hair.
 Jungle and its inhabitants.
 Appearance of a typical African.
 A picture of a person in the cloth of other people.
 A person of native born.
 Unfortunate foreigner.

¹ About two weeks before the questionnaires were administered, a team of African entertainers played at Morris Brown College.

A foreigner who has not had the advantages I have.
 Images of natives comes to my mind.
 That he is of another race of people very interesting.
 He is a part of Negroid but does not want to be called Negro.
 Dark skinned people.
 A tall black person.
 Dark continent.
 Mixed emotional people.
 Chaos.
 Deportation.

The typology used is merely a method to simplify analysis of the responses. It is by no means fixed, and an individual reader may rearrange the responses in any way he sees fit.

It is obvious that the responses exhibit marked variations and therefore, do not establish strong grounds for generalizations. But it also appears that some of the responses are not initial reactions. There is reason to suspect that many people reconsidered their initial reactions. For this reason, conclusions based on these responses are not quite reliable.

Some of the words and phrases such as "natives," "dark skinned," "black people," "a typical African," "primitive," "primitive ignorant Negroes," "a race of people very interesting" are indicative of negative stereotypic attitudes. These words were mostly used by individuals who in general showed a high degree of negative attitudes. When one says that what comes to his mind whenever the word "African" is mentioned, is "natives and sometimes very intelligent persons," the implication is that generally speaking a native is not intelligent.

A similar comparative analysis was made to ascertain the general nature of the underlying attitudes of the respondents who made use of such expressions as: "our homeland," "Negro American's lost heritage," "people I should know more about," "prosperous country," and "my fiance."

The result was that people who used such words scored relatively high on the favorable attitude scale. These expressions, therefore, are generated by favorable stereotype attitudes which prevail in the respondents. An attempt was also made to examine the differences in the responses by individuals who had had social contact with Africans on more than five different occasions, and those who had never had any social contact with Africans. The former were six in number and their reactions were the following:

My fiance
Drums
The race which American Negroes derived from
Negro American's lost heritage
Prosperous country
Underdeveloped nations.

The latter, who never had social contact with Africans were 27 and their reactions were (taking every third reaction) the following:

Negroes different from American Negroes
Jungle life
Dark skinned people with nappy hair
Unfriendly African people
Black uncivilized persons
Tribalism
Mixed emotional persons
Dark continent and barbarious people
Primitive ignorant Negroes.

The images of Africa and Africans in the psychological world of Negro American students have many dimensions. In the light of the question concerned, these images, good or bad, logical or illogical, are somehow manifested in the student's responses.

Interrelations of Social Contacts, Attitudes, and Images.--There is evidence to show that social contacts between Negro American students and Africans have an effect on the former's image of Africans. It was found that the respondents' attitudes were highly related to the images

TABLE 10

ATTITUDE VARIATIONS IN TERMS OF THE 31 RESPONDENTS' SOCIAL
CONTACT WITH AFRICANS EXPRESSED IN PERCENTAGES

Amount of Social Contact	No.	Attitude Scale				
		Very favor-able	favor-able	Unde-cided	Unfavor-able	Strongly Unfavor-able
<u>Most contact</u>						
Two fiances and two returnee from Africa Crossroads	4	17.5	42.1	14.0	18.4	7.9
<u>Some contact</u>						
Social contact with Africans on slightly more than five different occasions	6	19.1	43.0	16.2	15.6	5.8
<u>No contact</u>						
No social contact with Africans	27	7.4	35.4	29.4	22.4	5.3

they had about Africans. Examples are the reactions of four respondents who have had more social contact with Africans than any others. One of them had been to Africa on the Africa Cross Roads Project, and another is a Peace Corp returnee. The other two were fiances of African young men, and reported that they were soon to be married. In their responses to the question about what comes to their minds when they hear the words "Africa" and "Africans" they indicated: "Tanzania" and "my fiance." One, however, indicated "No comment."

We have seen the images as they are related to social contact. Table 10 provides us with the general nature of social contact and attitudes.

The highest score each individual respondent could make was 29, and

the 29 could be any of the 145 possible responses, as previously indicated. Table 10 shows how the respondents of each category collectively distributed their responses along the attitude scale. The attitude scale in this study as previously indicated was made up of five scale points. See Table 10. The respondents in a certain category according to their amount of social contacts with Africans were measured in terms of their attitudes. Looking at the table, on the favorable side of the scale, from "no contact," through to "more contact," we see the following scoring pattern. Respondents with no social contact with Africans scored 43.8 per cent favorable, of which 7.8 per cent were very favorable. Those with some social contact scored 62.1 per cent favorable, of which 19.1 per cent were very favorable. And of those assumed to have had more social contact 59.6 per cent were favorable, of which 17.5 per cent were favorable.

On the unfavorable side of the scale the scoring pattern is also relative to social contact. One observation may be made concerning the extreme negative score. According to Table 10, the respondents who indicated more social contact with Africans, though slightly, had a higher negative score on the attitude scale than those who had had less social contact with Africans. On the unfavorable side, however, it seems that people with "more social contact" are as unfavorable as those with "no social contact." Social contacts, attitudes and images seem to interrelate in this study. Students who had had more social contacts with Africans exhibited almost as many unfavorable attitudes as those students who had not had social contact with Africans. However, the students who had had more social contact expressed more realistic images of Africa than those who had never had any social contact with Africans.

In terms of favorableness, the students who reported to have had more social contact tended to show relatively more favorable attitudes than those who had never had social contact with Africans. Students with just moderate social contacts with Africans showed more favorable attitudes toward Africans than those students who had had more or had never had any social contact with Africans.

Schools and Attitudes.--Since the study population was composed of students from all the six academic institutions of Atlanta University Center, attitudes have been differentiated on the basis of schools. Having close relations, administrative, academic, social, and geographical, we do not expect students from one school to exhibit certain attitudes simply because of his membership in that school. The only exception will be where extremely remarkable differences occur. In this case, careful observation was made on the Interdenominational Theological Center and Spelman College. A 3-point scale (favorable, undecided, and unfavorable), in examining attitudes on basis of schools was used.

From Table 11, we can see that the differences in the attitudes pattern are very slight. However, the relative consistency in the ranks of Interdenominational Theological Center and Spelman College is remarkable. When we arrange the schools on basis of favorableness they appear like this:

1. Clark College	51.2 per cent
2. Atlanta University	49.7 per cent
3. Morehouse College	49.2 per cent
4. Morris Brown College	47.2 per cent
5. Spelman College	45.6 per cent

TABLE 11

ATTITUDES OF NEGRO AMERICAN STUDENTS ANALYZED IN TERMS OF
SCHOOLS EXPRESSED IN TERMS OF PERCENTAGES

Schools	Number of Respondents	Favor- able	Unde- cided	Unfavor- able
Atlanta University	14	49.7	25.1	25.0
Morehouse	23	49.2	29.7	20.8
Spelman	23	45.6	25.1	28.1
Clark	19	41.2	23.5	25.1
*I T C	5	42.5	23.8	33.4
Morris Brown	9	47.2	28.8	23.8

*Interdenominational Theological Center

6. Interdenominational
Theological Center 42.5 per cent

When we arrange the schools on the basis of unfavorableness they
appear as follows:

1. Interdenominational
Theological Center 33.4 per cent
2. Spelman College 28.1 per cent
3. Clark College 25.1 per cent
4. Atlanta University 25.0 per cent
5. Morris Brown College 23.8 per cent
6. Morehouse College 20.8 per cent

Why does the Interdenominational Theological Center, of all the schools, maintain relatively the most unfavorable position? Again, in attempting to speculate on this question, we should allow some room for some doubt about the fairness of the representation in the sample. But in relation

to the entire study population and the random selection of the respondents, we can offer some possible suggestions.

In the past for most Negro Americans most sources of information about Africa were generally missionaries.¹ Missionaries wrote books, news articles and made speeches. This statement is confirmed in many of Isaacs' interviews. Churches outside Africa had to raise funds to keep the Missions in Africa functioning. During these financial drives it is possible that campaigners were forced by circumstances to exaggerate a little as a strategy to increase contributions. Also there are the "Christian stereotypic attitudes" which regard Africa as a "kingdom of Satan" and where people desperately need emancipation by Christianity. These are traditional stereotypic attitudes in religious institutions, especially in the Western world. On top of some erroneous information about Africa which may be received from motion pictures where Africans are said to be playing inferior roles, present day theology or seminary students write papers and engage in discussions about early Christianity in Africa in the course of their instructors. Consequently, by this process, they may quite unconsciously absorb some of the negative stereotypic attitudes about Africa in the literature which they consult. This may possibly account for some of the attitudes of the Interdenominational Theological Center students.

As far as Spelman College is concerned, there is little reason to explain her consistent second position in relation to the other schools. Perhaps this may be explained by the tendency of women to resist change in the 'status quo.' This has been found to be the case when the women

¹Harold R. Isaacs, The New World of Negro Americans (New York: John Day Company, 1963), pp. 105-322.

TABLE 12

SCHOLASTIC CLASSIFICATION AND ATTITUDES IN PERCENTAGE

Scholastic Classification	No.	Very Favorable	favorable	Undecided	Unfavorable	Very Unfavorable
Freshmen	29	11.9	38.9	27.9	15.6	5.5
Sophomore	20	12.5	34.7	24.8	23.4	4.8
Juniors	11	10.4	36.2	26.4	22.7	4.1
Seniors	13	17.6	31.5	27.5	17.1	6.1
Graduates	19	8.6	38.9	25.4	21.5	5.8

are compared to men. Therefore, since Spelman College is entirely for women, they are apt to retain the old negative stereotypic attitudes toward Africa more strongly than are the other institutions which are either coeducational or entirely for men.

Scholastic Classification and Attitudes.--One of the broad categories of students is scholastic classification. This was used as a base for investigating and understanding the variations in the respondents' attitudes toward Africans. An assumption was that first year and second year students would have more negatively prejudiced attitudes than the fourth year and the graduate students. Surprisingly, the result of this investigation was fruitless. As the reader may see in Table 12, there is no systematic pattern in the scores.

Judging from the distribution of the scores in Table 12, it appears that a students' classification in college has no effect upon the way he reports his attitudes.

The Variation of Attitudes on Basis of the Respondents' Parents

TABLE 13

THE VARIATION OF ATTITUDES ON BASIS OF THE RESPONDENTS'
PARENTS' OCCUPATIONAL LEVELS IN PERCENTAGE

Occupational Levels	No.	Very Favorable	Favorable	Undecided	Unfavorable	Very Unfavorable
High	9	12.2	31.2	32.0	21.3	4.9
Middle	19	16.2	30.7	23.4	23.0	6.4
Low	49	12.0	37.7	24.7	19.3	6.1
Parents deceased ¹	16	11.6	36.7	30.6	18.8	2.1

¹At least fathers were reported deceased but in most cases both parents were reported deceased.

TABLE 14

ATTITUDES OF THE RESPONDENTS IN TERMS OF SEX

Sex	Number of Respondents	Favorable	Undecided	Unfavorable
Male	40	49.9	22.2	27.6
Female	53	48.1	26.3	25.4

Occupations.--In Chapter II, we discussed the stratification of the study population on the basis of their parents' occupational levels. Four levels were established as bases for attitude examinations. Although occupational levels ordinarily may be necessary in identifying socio-economic statuses, it does not by itself generally determine one's socio-economic class. The levels in this study, therefore, do not necessarily indicate social statuses.

The attitude scores of the respondents were aggregated according to these levels. Looking at the scores very critically, we find that

in spite of the minimum differences, we can notice the slight tendency of the favorable attitudes to swing toward the lower levels, and the unfavorable attitudes to swing toward the higher levels. Harold R. Isaacs implies in his book, The New World of Negro Americans, that as Negro Americans become successful and enter the main American stream they drift further away from Africa and Negroidness.

Sex as Bases for Attitude Analysis.--Again, using a 3-point scale, we may briefly look at the attitudes on basis of sex categories. Table 6 and 7 show that women had slightly more occasions to familiarize themselves with Africans than men. These may be influencing factors and may explain the lead of the females over the males in favorableness. Table 14, though slightly, points out this situation.

CHAPTER IV

ATTITUDES AND ISSUES

In Chapter III we attempted to examine the types of attitudes exhibited by our study population. We tried to investigate the general attitudes of the respondents, not in terms of item contents but, in terms of sex, schools, social contact, etc. It was found, in the previous chapter, that in most instances attitudes were variant.

The core of this chapter is to single out issues about which respondents are "very favorable," "favorable," "undecided," "unfavorable," and "very unfavorable." This is in fact, a continuation of Chapter III, but in a more detailed and specific manner.

How Negro American Students View Africans.--Perhaps as we discuss issues and attitudes in this chapter, we should pose and consider some working principles. Whether one should comprehend his image through his audiences or through self analysis is a matter of great importance to this study. This is an old issue in intellectual or academic circles. Charles H. Cooley once said, "The personality of a friend, as it lives in my mindis simply a group or system of thoughts associated with the symbols that stand for him."¹ This line of speculation faces some challenges. For instance, if a man has ten audiences, and each audience perceives different symbols for that man, in which of these audiences will he find himself?

It is impossible to understand Africans by studying Negro American

¹Don Martindale, The Nature and Types of Sociological Theory (Boston: Houghton Mifflin Company, 1960), p. 345.

students as one of the Africans' audiences. Neither can we claim to understand the Negro American students simply by studying their reactions to their relations with Africans. We are attempting to establish some grounds for speculations on the Negro American students' social relation with Africans. This we attempt to do by analyzing their reactions to issues which already exist or which may exist between both groups.

The students were asked to respond to the following statements:

1. Africans resent being referred to as Negroes.
2. Africans prefer associating with Negro Americans rather than associating with American whites.
3. Africans are sociable and mix well in social groups.
4. I find it easy to form friendships with Africans.
5. Africans tend to feel that they are better than or superior to Negro Americans.
6. Africans are generally well groomed.
7. Africans are not in favor of Negro Americans becoming citizens in Africa.
8. African men are courteous toward young ladies.

As the reader may discover, the above items deal with social interaction, with friendship formation as a goal. The students' responses to the above items were compiled in Table 15.

From the table, we see that 74.3 per cent, 15.5 per cent of whom checked "strongly agree," affirmed the statement that Africans resent being referred to as Negroes. Only 9.9 per cent, of which 1.1 per cent checked "strongly disagree," indicated that Africans do not resent being referred to as Negroes; and about 11.9 per cent were "undecided." According to the criteria used in this study, the responses to the statement

TABLE 15

RESPONSES OF NEGRO AMERICAN STUDENTS TO THE ABOVE STEREOTYPIC
ITEMS ON AFRICANS' BEHAVIORS AND ATTITUDES TOWARD
NEGRO AMERICANS IN PERCENTAGES

Item Number	Number of Respondents	Strongly Agree	Agree	Un-decided	Disagree	Strongly Disagree
1.	90	15.5	58.8	15.5	8.8	1.1
2.	90	1.1	26.6	33.3	35.5	3.3
3.	92	6.6	35.5	25.5	26.6	5.5
4.	93	12.9	49.4	18.2	17.2	2.1
5.	90	15.5	32.2	20.0	25.5	6.6
6.	90	6.5	45.6	11.9	29.3	6.5
7.	90	20.0	51.1	17.7	7.7	3.3
8.	90	1.1	6.6	63.3	24.4	4.4

were made by respondents from all categories. Surprisingly, even some of those who reported that they never had any social contact with Africans were dispersed on the scale continuum.

One of the issues which seems controversial among the respondents is whether Africans prefer to associate with Negro Americans rather than with white Americans. The responses were distributed as follows: 27.7 per cent, only 1.1 per cent of whom checked "strongly agree," and accepted the statement; whereas, 38.8 per cent, of which 3.3 per cent checked "strongly disagree," indicated that Africans prefer associating with American whites than Negroes. A statistically significant part of the respondents, 33.3 per cent, were not decided. There was a slight tendency on the part of the respondents who were some how familiar with Africans to disagree with the statement concerned, while those who had

little or no social experience with Africans agreed to the statement.

The next item dealt with the respondents' evaluation of the Africans' sociability. The item was, "Africans are sociable and mix well in social groups." The results of the responses were as follows: 6.6 per cent "strongly agree," 35.5 per cent "agree," 25.5 per cent "undecided," 26.6 per cent "disagree," and 5.5 per cent "strongly disagree." Although about half of the responses affirmed that Africans are sociable, about one-third opposed the statement and a little less than a third were undecided. Most of the respondents who had had social contact with Africans on more than five occasions supported the statement.

Well over one-half, 62.3 per cent of the respondents indicated that they find it easy to form friendship with Africans; 18.2 per cent were undecided and only 19.3 per cent denoted that they find it difficult to form friendship with Africans.

Another item which the students responded to was, "Africans tend to feel that they are better than or superior to Negro Americans." The responses varied slightly. A majority of the responses, 62.3 per cent of which, 15.5 per cent were extreme, affirmed the statement; 20 per cent were undecided, and 31.8 per cent of which 6.6 per cent were extreme, disagreed to the statement.

When the students were asked whether or not Africans are generally well groomed, 52.1 per cent, of which 6.5 per cent were extreme, agreed that Africans are generally well groomed; however, 11.9 per cent were undecided. Of the 35.8 per cent who did not agree to the statement, 6.5 per cent were extremely opposed to the statement that "Africans are generally well groomed."

"African men are courteous toward young ladies." To this statement,

75.1 per cent, of which 20 per cent were extreme, affirmed the statement; 17.7 per cent were undecided and 11.1 per cent, of which 3.3 per cent were extreme, disagreed to the statement. Further analysis points out that a majority of the respondents on either extreme had had less social contact with Africans than those in the moderate range of the scale.

The item about which most students were undecided was that concerning Africans granting citizenship to Negro Americans. It was, "Africans are not in favor of Negro Americans becoming citizens in Africa." The responses were as follows: 1.1 per cent "strongly agree," 6.6 per cent "agree," 63.3 per cent "undecided," 24.4 per cent "disagree," and 4.4 per cent "strongly disagree."

Basing on our examination of the reactions to the issues discussed so far in this chapter, we can make cautious inferences about the attitudes manifested. A majority of the respondents felt that "Africans resent being referred to as Negroes." We have also seen that our respondents feel that Africans have superiority tendencies toward Negro Americans. There is, however, a significant minority who were undecided, and just as many indicated that Africans do not feel superior to Negro Americans. Another issue which may be considered controversial among the respondents was the Africans' sociability. A majority of the respondents find Africans sociable and mix well in social groups; however, a significant minority maintained opposite views. Most of the students are agreed that "Africans are generally well groomed" and "African men are courteous toward young ladies." Among those respondents who indicated that Africans are not well groomed and African men are not courteous toward young ladies, the majority of them were women. Most students do not know whether a Negro American could be granted citizenship

in Africa but a small minority were optimistic that Negro Americans would be granted citizenship. And lastly, a majority of the respondents indicated that Africans prefer associating with American whites than Negro Americans.

Evaluation of Self Perception of Social Relations With Africans.--

It is easy to speculate how one feels about a situation but difficult to authoritatively talk about his feelings until we have his own expression about that situation. Another assumption regarding the following discussion is that individuals have a tendency to magnify themselves and to minimize others in comparative situations. Accordingly, the respondents were asked not to compare themselves with Africans, in this study, but rather to indicate their evaluations of the social distance between themselves and the Africans. It is true that some of the items are stereotypic and hypothetical but the reactions to these items give us some idea on the respondents' tendency to behave in similar situations. The following items were designed for this purpose.

1. If I were granted a free-of-charge one month visit to only one of either an European country, an Asiatic country, a Latin American country, or an African country, I would choose to visit an African country.
2. I would like to live in Africa.
3. I would not choose an African for a roommate.
4. I do not feel that I have any reason to prefer an African to a member of any other race or nationality.
5. I would be very embarrassed to have an African as my boy-friend or girl-friend.
6. When it is possible I would try to avoid falling in love with

TABLE 16

EVALUATIONS OF ITEMS ON SELF PERCEPTION OF SOCIAL RELATIONS
WITH AFRICANS BY NEGRO AMERICAN STUDENTS

Item Number	Number of Respondents	Strongly Agree	Agree	Un-decided	Disagree	Strongly Disagree
1.	91	13.1	24.1	18.6	34.0	9.8
2.	93	5.4	16.1	33.3	32.3	12.9
3.	93	2.5	6.5	14.1	56.0	21.5
4.	92	18.4	56.5	6.5	12.1	6.5
5.	90	1.1	2.2	18.8	41.1	36.6
6.	90	1.1	1.1	11.1	41.1	45.5

any one I know to have gone with an African before

As we can see, in Table 16, 37.2 per cent of the respondents agreed that they would choose to visit an African country. Of the 37.2 per cent, 13.1 per cent strongly agreed. Those who were undecided were 18.6 per cent, however, 43.8 per cent indicated that they would choose to visit other countries rather than an African country. About 9.8 per cent of those who disagreed were very extreme. There is a slight indication that of those who showed extreme interest in visiting Africa were women whose parents are in "high level" occupations. Most of the men who showed that they would like to visit Africa were those whose parents were either deceased or in "low level" occupations.

"I would like to live in Africa." Among the respondents, 21.5 per cent, who affirmed this statement, 5.4 per cent were very extreme. A statistically significant number of 33.3 per cent were undecided, whereas, 45.2 per cent disagreed to the statement. Of the 45.2 per cent who

disagreed, 12.9 were very extreme.

"I would not choose an African for a roommate." Only 9.0 per cent, of which 2.5 per cent checked "strongly agree," affirmed the statement; 14.1 per cent were "undecided," and a majority of 77.0 per cent, of which 21.5 per cent checked "strongly disagreed," indicated they would choose an African for a roommate.

The question of identification whether on basis of race or cultural origin is very controversial in matters concerning Negro Americans and Africans. The students were asked to respond to this statement, "I do not feel that I have any reason to prefer an African to a member of any other race or nationality." The replies were as follows: 18.4 per cent "strongly agree," 56.5 per cent "agree," 6.5 per cent "undecided," 12.1 per cent "disagree," and 6.5 per cent "strongly disagree." It is about this statement that most of the students took sides.

"I would be embarrassed to have an African as my boy-friend or girlfriend." Interestingly, though most students see no basis for special relationships between themselves and Africans, they almost unanimously indicated that they would not be embarrassed to date or even court Africans. This consistent indication of a friendly social relations between the two groups concerned is also shown in the responses to the last statement where about 86.6 per cent indicated the possibility that they might not avoid falling in love with Africans. Only 2.2 per cent indicated that they would try to avoid it, if possible, but 11.1 per cent were undecided.

On Some General Stereotypic Issues.--Let us now turn to a variety of issues by which, perhaps, we may acquire more insight into the attitudes of Negro American students toward Africans. These issues call

for the respondents' evaluations of African students or of all Africans in general. The statements which the respondents reacted to are the following:

1. African students do not cheat on examinations.
2. African students in American schools are favored by teachers, and they are given better grades than they often deserve.
3. Negro colleges should not give Africans scholarships which are better than those given to Negro American students.
4. Africans are generally anti-American Negroes.
5. Most African countries are not capable of governing themselves.
6. Cannibalism is common-place in Africa.
7. Africans are superstitious and trust in magic powers.
8. When talking about their tribes or their home countries, Africans are evasive and sometimes untruthful.

The responses to the above statements are respectively shown in Table 17.

From Table 17 in the first item, we see the respondents' evaluation of the honesty of African students in examinations. During examinations is perhaps when academic competition between Negro American students and African students at its peak. Only 1.0 per cent of the respondents strongly agreed that "African students do not cheat on examinations," and 9.8 per cent simply agreed to the statement. A majority of 66.3 per cent were undecided. Among those who were decided, 22.8 per cent, of which 5.4 per cent strongly disagreed, indicated that African students cheat on examinations.

For the next statement, "African students in American schools are favored by teachers, and they are given better grades than they often

TABLE 17

RESPONSES OF NEGRO AMERICAN STUDENTS TO EIGHT
VARIOUS STEREOTYPIC ITEMS IN PERCENTAGE

Item Number	Number of Respondents	Strongly Agree	Agree	Un-decided	Disagree	Strongly Disagree
1.	92	1.0	9.8	66.3	17.4	5.4
2.	92	4.3	7.6	20.6	47.8	19.6
3.	92	20.6	25.0	20.6	25.0	8.6
4.	91	0.0	20.6	31.5	35.8	10.8
5.	92	3.2	11.9	19.5	53.2	11.9
6.	92	0.0	5.4	36.9	34.7	22.8
7.	93	1.0	7.5	24.7	58.0	8.6
8.	90	1.1	15.5	32.2	38.8	12.2

deserve," a majority of 67.4 per cent, of which 19.6 per cent were very extreme, disagreed to the statement; 20.6 per cent were not decided, but 11.9 per cent, of which 4.3 per cent strongly agreed, indicated that African students are favored by teachers in American schools. Like the first statement, the second statement also calls for the respondents' views about Africans on academic competitive issues. From a general point of view, among the respondents who were decided, a majority of them indicated that African students cheat on examinations but are not favored by teachers.

"Negro colleges should not give Africans scholarships which are better than those given to Negro American students." There are many things manifested by the above statement, such as reward for individual merits, sacrifice, and good-will. The responses were 20.6 per cent

"strongly agree," 25.0 per cent "agree," 20.6 per cent "undecided," 25.0 per cent "disagree," and 8.6 per cent "strongly disagree." In other words, most of the respondents who were decided indicated that Negro colleges should not give Africans scholarships which are better than those given to Negro American students.

The next item serves as a checking device on the consistency in some of the statements which we have already discussed. We saw that a majority of the respondents who were decided said that Africans do not want to associate with Negro Americans, and resent being called Negroes. We also saw that a majority of the respondents were not certain that Negro Americans would be granted citizenship in Africa. The next statement goes further to find out whether the respondents mean that Africans are anti-Negro-Americans. The statement was, "Africans are generally anti-Negro-Americans." No respondent strongly agreed to the statement, but 20.6 per cent agreed that "Africans are anti-Negro-Americans." About 31.5 per cent were undecided, 35.8 per cent disagreed, and 10.8 per cent strongly disagreed to the statement.

"Most African countries are not capable of governing themselves." To this statement only 19.5 per cent were undecided, and the rest took sides. Among those who were decided, 3.2 per cent extremely agreed, and 11.9 per cent agreed that most African countries are not capable of self-governing; 53.2 per cent disagreed and 11.9 per cent strongly disagreed, implying that Africans are capable of self-governing.

In the past, cannibalism has been associated with Africans by many people in the Western countries, even today, "cannibalism in Africa" still makes headlines in some newspapers and magazines. Dr. Margaret L. Bates pointed out in 1964 that "... in the United States, we return to

the bad old days in which the newspapers print stories of African barbarism and revive all the cliches of cannibalism and darkest Africa."¹ The next question seeks understanding the respondents' attitudes about the issue. "Cannibalism is commonplace in Africa." To this statement not a single respondent strongly agreed, but 5.4 per cent agreed that cannibalism is commonly practiced in Africa. About 36.9 per cent were undecided, however, 57.5 per cent (majority), of which 22.8 per cent were extreme, disagreed to the statement.

The next statement was, "Africans are superstitious and trust in magic powers." Like "cannibalism," "superstition" and Africans have been inseparable in the minds of many people in Western countries. This is the idea one gets after a brief review of literature on Africa. When the respondents were asked to respond to the above statement, the results were as follows: 1.0 per cent "strongly agree," 7.5 per cent "agree," 24.7 per cent "undecided," 58.0 per cent "disagree," and 8.6 "strongly disagree." In other words, the majority of those who took sides indicated that Africans are not "superstitious."

The last statement was, "When talking about their tribes or their home countries, Africans are evasive and sometimes untruthful." About 16.6 per cent of the respondents agreed to the statement, 32.2 per cent were undecided, and 1.0 per cent indicated that Africans are not evasive or untruthful when talking about their tribes or countries.

¹Margaret L. Bates, "A Editorial Note," African Studies Bulletin, Vol. VII, No. 3 (New York: African Studies Association, Inc., October, 1964), p. 1.

CHAPTER V

SUMMARY AND CONCLUSIONS

This was an exploratory study in which an attempt was made to ascertain and measure the attitudes of Negro American students at Atlanta University Center toward Africans. The research tool used in this study was a mailed questionnaire. The instrument which was used to measure the degrees of unfavorableness and favorableness was similar to a simple Likert-type scale. This measuring device was built in the questionnaire.

Two hundred and eighty-seven students were sent the questionnaires, but only ninety-three students, forty of whom were men and fifty-three were women, satisfactorily completed and returned the questionnaires.

A majority of the students used in the study were undergraduates (Table 1). All but nineteen of the students had had some social contact with Africans (Table 6).

Examination of the literature on the subject showed that no previous study had been made on the social relations of Negro American students and Africans at Atlanta University Center. Two studies, however, one by Harold R. Isaacs and another by C. A. Chick, Sr., had considered the Negro Americans' attitudes toward Africans and perceptions of Africans. A few fragments of opinions on the subject were found in journals, books, magazines and newspapers. Nevertheless, a lack of scientific works on the problem of interpreting the data entirely in the premises of the study, that is without reliable references.

The data confirmed the three general hypotheses of the study which were:

- (1) In general, Negro American students at Atlanta University Center have more favorable than unfavorable attitudes toward Africans (See page 27).
- (2) A significant percentage of the sample will exhibit more negative than positive attitudes (See page 27).
- (3) A significant percentage of the sample will hold ambivalent or indecisive attitudes that are either favorable or unfavorable (See page 27).

Verification of the above hypotheses lay in the way the students distributed their responses among the twenty-nine items in the questionnaire (See Tables 15, 16, and 17).

Some factors which were hypothesized to account for the favorableness and unfavorableness of the attitudes were rejected by the data. The study showed that: (1) the students who had had only "some contact" with Africans had more favorable attitudes toward Africans than those students who had had "most contact" or "no contact." In other words, the notion that the more the social contact Negro American students have with Africans the more favorable attitudes they have, was not confirmed (See Table 10). (2) When the students' social contact with Africans, their images of Africa, and their attitudes toward Africans were analyzed, it was found that they are interrelated. It was found that students with more social contact with Africans were more decided on issues on their relations with Africans, they showed realistic and sometimes favorable stereotypic images of Africa (See pages 34-36). (3) The popular notion of common cultural heritage between Africans and Negro Americans, which was also assumed to account for favorable attitudes in this study was rejected by the data (See item 2, Table 15).

Other findings were: (1) Students of religion or theology showed relatively more unfavorable attitudes toward Africans than those students in other areas of study (See Table 11). (2) Men slightly tended to show more favorable attitudes than women (See Table 14). (3) The higher the scholastic classification the more the social contact with Africans the respondents reported.

It should also be noted that approximately twenty-five per cent of the students' responses expressed ambivalent attitudes.

Certainly, further investigation on the Attitudes of Negro American students toward Africans is necessary. On the basis of the data for this study, we can make a generalization that the Negro American students at Atlanta University Center, and possibly elsewhere, in general, have favorable attitudes toward Africans. These favorable attitudes, however, cannot be wholly explained on basis of social contact between the members of both groups. The data for this study do not seem to support the popular stereotypic notions of common cultural heritage of Negro Americans and Africans, Africa as home land for Negro Americans, etc., as bases for explanation of Negro Americans favorable attitudes toward Africans. Race (Negroid) color (Black) seem to be the most binding factors in explaining the Negro Americans' favorable attitudes toward Africans.

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APPENDIX

About the Questionnaire.--The enclosed questionnaire was designed for the purpose of collecting opinions for the study of the Attitudes of Negro American College Students at Atlanta University Center Toward Africans. This study is purely educational. It is concerned with opinions Not Individuals. For this reason it is not necessary for you to write either your name or address on the questionnaire. Your opinions are here considered confidential and will not be used for any other purposes other than this scientific study. You are, therefore, asked to freely express your Personal Opinions in this questionnaire.

You are one of the 300 students from the Atlanta University Center who have been asked to cooperate in filling out this questionnaire. Without your cooperation certainly this study is impossible.

Returning the Questionnaire.--After you have completed the questionnaire, put it in the enclosed envelope, seal the envelope, and take it to the place assigned to your campus. See below.

Atlanta University students shall return the complete questionnaire by putting it in the Campus Mail box at the Atlanta University Post Office. Morehouse College students shall take the completed questionnaire to the secretary in Dean Brazeal's Office.

Spelman College students shall take the completed questionnaire to the Registrar's Office on the campus.

Clark College students shall take the questionnaire to the Registrar's Office on the campus.

Morris Brown College students shall take the completed questionnaires to the Personnel Office on the campus.

Interdenominational Theological Center students shall take the questionnaires to the Registrar's Office on the campus. Give it to Mrs. J. E.

Shields.

THANK YOU

QUESTIONNAIRE

Negro American Students' Attitudes Toward AfricansPart 1Personal Data

Instructions:

Check or Fill in the blanks.

1. What is your age? _____
2. Your sex (check) Male _____ Female _____
3. What college do you attend? _____
4. What is your classification in college or university? (check the following)
Freshman _____
Sophomore _____
Junior _____
Senior _____
Graduate Student _____
5. In what category is your major area of study? (check the following)
Education _____
Social Science _____
Natural Science _____
Library Science _____
Social Work _____
Humanities _____
Business Administration _____
If not any of the above categories, specify _____ .
6. What is your religious affiliation? _____ .

7. What is the name of your home town?_____
8. What is the name of your home state?_____
9. How many brothers and sisters have you? Brothers____Sisters____
10. How many members in your family have attended or are attending college?_____
11. Is your mother living? (check) Yes____No____
12. Is your father living? (check) Yes____No____
13. Are your parents living together? (check) Living Together____
 Separated____
 Divorced____
14. What is your marital status? (check) Single____
 Married____
 Separated____
 Divorced____
15. Write the names of five important social organizations in which you hold membership. They may be fraternities, clubs, etc.
- 1____ 2____
 3____ 4____
 5____
16. What newspapers and magazines do you read Most Often?
- 1____ 2____
 3____ 4____
 5____ 6____
17. Have you ever been out of your home state? (check) Yes____No____
18. If so, in how many states have you resided for over one month?_____
19. Have you served in the Armed Forces? (check) Yes____No____

20. What is your father's principal occupation? (if living) _____

21. What is your mother's principal occupation? (if living) _____

22. What does your father actually do on the job? _____

23. What does your mother actually do on the job? _____

Part II

Familiarity With Africans

24. In your family, do you have discussions about Africa or Africans?

(check) Yes _____ No _____

25. If so, how often? (check the following) Seldom _____

Occasionally _____

Frequently _____

26. Check two of the following sources of information which have been most useful in providing you with information about Africa.

Missionaries _____ Others (specify) _____

Teachers _____

Parents _____

Books _____

Newspapers _____

Movies _____

Television _____

Radio _____

Peace Corp Returnees _____

27. Have you ever had an African as your companion in the following activities? (check the following)

In informal group discussion Yes _____ No _____

On a sight-seeing trip Yes _____ No _____

Going to Church Yes _____ No _____

Going to movies Yes _____ No _____

Going shopping Yes _____ No _____

As a guest at your house Yes _____ No _____

28. When the words Africa and Africans are mentioned, in most instances, what comes to your mind, first? _____

29. Suppose you had an opportunity to meet an African, newly arrived from Africa, what three most important questions would you ask him for your own benefit?

1 _____

2 _____

3 _____

Part III

Opinions

This is not a test. There are no right or wrong answers to the following statements. You are asked to express your personal opinions by choosing the answer which is most closest to your opinion.

Circle the number directly below the answer you choose. Choose only one answer.

Example: A hospital is more important to a community than a school.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>(4)</u>	<u>5</u>

In my opinion:

Africans resent being referred to as Negroes.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans prefer associating with Negro Americans rather than associating with American whites.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

Africans are proud and showy.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans are responsible and hardworking.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

Africans are playful and selfish.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans are generally well groomed.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

Africans are generally anti-American Negroes.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans are aggressive and militant.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

I find it easy to form friendships with Africans.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

Africans tend to feel that they are better or superior to Negro Americans.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans are sociable and mix well in social groups.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

African women are more sociable than men.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

African men are courteous toward young ladies.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

I would be embarrassed to have an African as my boy-friend or girl-friend.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

When possible, I would try to avoid falling in love with any one I know to have gone with an African before.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

What Africans have told me about Africa is the opposite of what I read about Africa.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

When talking about their tribes or their home countries, Africans are evasive and sometimes untruthful.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

If I were granted a free-of-charge, one month-visit to only one of either a European country, an Asiatic country, a Latin American country, or an African country, I would choose to visit an African country.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

Africans are not in favor of Negro Americans becoming citizens in Africa.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

I do not feel that I have any reason to prefer an African to a member of any other race or nationality.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

African students in Americans schools are favored by teachers and are given better grades than they deserve.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans do not cheat on examination.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

Cannibalism is commonplace in Africa.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

American Negro Colleges should not give Africans scholarships which are better than those given to Negro American students.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

I would not choose an African for a roommate.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africans are superstitious and trust in magic power.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Most African countries are not capable of governing themselves.

strongly agree	agree	undecided	disagree	strongly disagree
<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>

Africa will soon become one of the world's great powers.

strongly agree	agree	undecided	disagree	strongly disagree
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>

I would like to go and live in Africa.

strongly agree agree undecided disagree strongly disagree

_____1_____ _____2_____ _____3_____ _____4_____ _____5_____

If you have further comments, please express below and over the sheet.